

thoughtful minority, who could hardly fail to be shocked by the many barbarous and revolting elements in the local rites. As usually happens in such cases, the process of religious unification appears to have been largely effected by discovering points of similarity, real or imaginary, between the provincial deities, which were thereupon declared to be only different names or manifestations of the same god.

Of the deities who thus acted as centres of attraction, Most absorbing in themselves a multitude of minor divinities, by <sup>E</sup><sub>&</sub> <sup>g)</sup><sup>'Plian</sup>

<sup>J</sup> gods

were

far the most important was the sun-god Ra. There appear at some time to have been few gods in Egypt who were not at one time identified with him. Ammon of Thebes, Horus of with the East, Horus of Edfu, Chnurn of Elephantine, Turn of <sup>sun</sup> Heliopolis, all were regarded as one god, the sun. Even the water-god Sobk, in spite of his crocodile shape, did not escape the same fate. Indeed one king, Amenophis IV., Attempt of undertook to sweep away all the old gods at a stroke and <sup>^tmQ tmPhjs</sup> replace them by a single god, the "great living disc of the sun." In the hymns composed in his honour, this deity is <sup>fh</sup><sup>sun</sup><sub>6</sub><sup>h</sup> referred to as "the living disc of the sun, besides whom there god- is none other." He is said to have made "the far heaven" and "men, beasts, and birds; he strengtheneth the eyes with his beams, and when he showeth himself, all flowers

<sup>1</sup> On this attempted revolution in A very sympathetic account of this religion see Lepsius, in *Verhandlungen* remarkable religious reformer is given *der konigl. Akad. der Wissenschaften* by Professor J. H. Breasted (*De-zu Berlin, 1851*, pp. 196-201; A. *Development of Religion and Thought in Aegypten* <sup>(and)</sup> *aegyptisches in Ancient Egypt*, pp. 319-343). *Leben ini Altcrtn*, pp. 74 sq.<sub>t</sub> 355- Amenophis IV. reigned

from, about  
357 ; *id.*, *Die agyptische Religion?* \*375 to 1358 B.C. His  
new capital,  
pp. 76-84; H. Brugsch, *History of Akhetaton*, the modern Tell-el-  
Amarna,  
*Egypt* (London, 1879), i. 441 *sqq.*; was on the right bank of  
the Nile,  
A. Wiedemann, *Aegyptische Geschichte*  
Thebes. The  
(Gotha, 1884), pp. 396 *sqq.*; *id.*, *Die*  
"of all the  
*Religion der alien Agypter*, pp. 20-22 ;  
and at the  
*id.*, *Religion of the Ancient Egyptians*,  
figure."  
pp. 35-43; C. P. Tiele, *Geschichte der*  
and mental  
*Religion im Altertum*, i. 84-92 ; G.  
conjectured  
Maspero, *Histoire ancienne des Peuples*  
Queen Tii,  
*de l'Orient Classique*, i. 316 *sqq.*; he might have had Semitic  
blood in his  
E. A. Wallis Budge, *The Gods of the*  
appears to have  
*Egyptians*, ii. 68-84 5 J- ^- Breasted,  
in 1905  
*History of the Ancient Egyptians* (Lon-  
parents, the  
don, 1908), pp. 264-279; A. Moret,  
Egyptian  
*Kings and Gods of Egypt* (New  
Moret, *op. cit.* pp.  
York and London, 1912), pp. 41-68. 46 *sq.*

between Memphis and  
king has been described as  
Pharaohs the most curious  
same time the most enigmatic  
To explain his bodily  
peculiarities some scholars  
that through his mother,  
veins. But this theory  
been refuted by the discovery  
of the tomb of Queen Tii's  
contents of which are of pure  
style. See A.